Thirty-sixth Chapter, which telleth of the sweat house.

Although the sweat house were very hot, where all bathed, if one known as a twin went there, then he would dispel the steam and destroy [the heat], however hot the sweat house were — even if he went to stand only at the doorway; even more so if he were to bathe among [the others]. But thus could he remedy it; it was said that four times he himself cast potsherds on the ground and sprinkled them with water. It was thought that thus he would not dispel the heat. It would be even hotter.

And when two were born who were called twins, it was said that wherever something was dyed, when [someone] dyed rabbit fur, they might not enter there. If they were to enter there, it was said, they would cast a spell over it; they would blow the colors off. It would come out badly — it would become multicolored, especially [if the dye were] chili red. But thus was it remedied: [the dyer] made him taste the dye water. It was said that in this way the rabbit fur would not be damaged.

Likewise, neither might those known as twins enter where tamales were cooking; because, it was said, if they came in there, they would also bewitch the tamales and the cooking pot. They would not cook, though [left there] all day. The tamales would each one cook only on one side. And in order to remedy it, so that it would not thus happen, when perhaps they went to enter, they placed the cooking pot on the fire. And if by chance the tamales were placed in the pot in [their] presence, they made them lay one [of them] in place. It was said that thus the tamales would not be harmed.

Thirty-seventh Chapter, which telleth of the time when the teeth of small children dropped.

When the teeth of small children dropped out, the mothers cast them into a mouse-hole, or they said to their children: "Place it in the mouse-hole." For it was said that if they were not to do this, the small child's teeth could not grow. She would remain quite toothless.

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These superstitions harm the Faith, and therefore it is well to recognize them. Only these few have

Injc compoalli on castolli ome capítulo, ytechpa tlatoa: in temazcalli. 343 515 845

In temazcalli, in vncan netemalo: intlanel cenca totonqui, intla vmpa ias, in motemoca cocoa: njmá quipouhtitlaça, quipolos injc cenca totonqui ocatca in temazcalli: intlanel çan quijauac onmoquetzatiuh: oc cenca intla tehoan motemaz. Auh injc patiz quil nappa in vel inoma contlaçaz, in conatequiz tapalcatl: quil ic amo quipolos, injc totonqui: çan oc cenca totonqui iez.

Ioan in vmêtin tlacati, in mjtoa cocoa, quilmach in canjn tlapalô, in quipa tochomjtl: amo vel vmpa calaqui: yntla vmpa calaquiz, quilmach quixoxa, quipitza in tlapalli: amo qualli in quiça, çan mocujcuitzilos: oc cenca yehoatl in chichiltic. Auh injc pati, achi contlapalohtia in tlapalatl: quil ic amo ytlacaviz in tochomjtl. 845 386

No yoan iñ ichoantin in mjtoa cocoa, in cahjn mopaoaci tamalli: amono vel vmpa calaquj: ichica quilmach intla vmpa calaquizque, no quixoxa in tamalli, yoan in comjtl: amo vel ycuci, intlanel cemjlhuitl: çan chichicoycuciz in tamalli. Auh injc pati, injc amo ixh muchioaz: in iquac tla ocalaquito, contlatiz in comjtl. Auh intlanoçe ijxpan mocontema tamalli, centetl ipan cointlalilia: quil ic amo ytlacaviz in tamalli. 845 252

Injc compoalli on castolli omome capitulo, itechpa tlatoa: in iquac vetzi intlan pipiltotonti. 856

In iquac vetzi intlan pipiltotonti: yn tenanoan itlacoiocco contlaça in quimjchin, anoçe inpilhoan, quimjlhuja: ytlacoiocco xictlali in quimjchins ichica quil intlacamo ixh quichioazque, amo vel itoaz in jtlan piltontli: çan tlancotocti iez.

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Estos abusiones, empecen a la fe: y por esso, conuiene euitallos, y predicar, contra ellos. Aunc pueste, 000